

FRIENDS BULLETIN

Serving the Western Quaker Community Since 1929

Eleventh Month
1996

Volume 65, Number 3

Pacific, North Pacific, and Intermountain Yearly Meetings



**“O Friend, I knew not that of God in me
Until entwined with that of God in thee...”**

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Friends Bulletin

The official publication of Pacific,
North Pacific and Intermountain
Yearly Meeting of the Religious
Society of Friends

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From the Editor

*"O Friend, I knew not that of God in me
Until entwined with that of God in thee."*

I thought of Martin Cobin's words as my wife and I were hiking through the Whittier hills. We noticed a watermelon vine growing along our path and wondered, where had it come from? We looked up a steep cliff and to our surprise we could trace the path of this vine several hundred feet to a house with a well-watered garden high above us. The vine had somehow escaped the safe confines of this garden and had roamed down the hill. As we inspected this seemingly endless vine more closely, however, we noticed that it was not one but several vines, all intertwined. The original vine had borne fruit which ripened and produced seeds. These had germinated and engendered new vines. Now the whole hillside was covered with wild watermelons!

This vine reminded me of the Society of Friends, especially out here in the West. We keep breaking out of well-established gardens and roaming about in unusual places. Despite all our rambling, however, we somehow end up intertwined and interconnected, with each other and with the world.

For the past seventy years, *Friends Bulletin* has helped us to stay connected as we wander far and wide, both geographically and spiritually. For Western Friends, it's been our "grape-vine." In it, we share our thoughts and find out what other Friends are thinking, feeling, and doing. We discover the latest news, as well as the latest gossip, and we test out our ideas and our leadings. We reach inward as well as outward into the world of Friends and beyond.

As I travelled from yearly meeting to yearly meeting this summer, I realized how important it is that we stay connected, and at the same time honor our uniqueness. Each yearly meeting has its own distinctive quality, yet we all come from the same Seed and we are all nurtured by the same source of light and energy.

One common ground is our sense of community. As Friends, we value the intimacy of our local meetings and the smallness of our Quaker institutions.

None the less, there is something that nudges us to move beyond what is familiar and safe. Nancy Middleton speaks of the joys and challenges of stretching beyond the confines of one's narrow circle of Friends into the larger community of Friends, and into the world. She reflects the spirit of William Penn, who said, "True godliness don't turn men out of the world, but enables them to live better in it, and excites their desire to mend it...."

Another equally important side to Quaker life is our insistence on turning inward and staying true to our Inner Guide. In her article on "Quaker Burnout," Sharon Doyle warns us about becoming so involved in meeting busy-ness that we lose our sense of inner peace. Her words recall Francis Howgill, who said: "Return home to within, sweep your houses all....and here you will find your Teacher not removed in a corner, but present when you are upon your beds and about your labor...."

Balancing the inward and outward life is not always easy. Fortunately, we do not have to do it alone. We have Friends to give us support and honest criticism, when needed. I would therefore like to thank all of you who have helped to prepare me spiritually as well as practically for my new role as editor of *Friends Bulletin*.

Friends in the West embody a remarkably rich assortment of concerns, insights, and talents. We have much to share with one another, and with the world. I am confident that, with Divine assistance, *Friends Bulletin* will continue to be a magazine that roams far, plants new seeds and yields unexpected and abundant fruit.

Cover art and graphics by Barbara Janoe, Central Oregon Worship Group.

- **FRIENDS BULLETIN (USPS 859-220)** is published monthly except February and August by the Friends Bulletin Corporation of the Religious Society of Friends at 5238 Andalucia Court, Whittier, California 90601-2222. Telephone (310) 699-5670. Periodicals postage paid at Whittier, California.
- **SUBSCRIPTION RATES:** \$24 per year for individuals, \$19.00 per year for group subscriptions through your local Friends meeting. Check with editor for a student or low-income subscription. First class postage \$10 additional. Foreign postage varies. Individual copies: \$3.00 each.
- **POSTMASTER:** Send address changes to Friends Bulletin, 5238 Andalucia Court, Whittier, CA 90601-2222.

"O Friend, I knew not that of God in me Until entwined with that of God in thee..."

Address by Nancy Middleton, Putney (Vermont) Meeting
North Pacific Yearly Meeting, July 19, 1996

When I joined my own small meeting—Greenwich, in southern New Jersey—twenty five years ago, I had no real sense of the larger Quaker community. Members of meeting served in active community roles—as mayor, on the local school and hospital boards, as teachers and members of local community action boards.

There were old, seasoned Friends in meeting to serve as models for me. There were countless books to be absorbed, recounting the spiritual journeys of Friends from the past—Friends who brought concerns to the awareness of others and were often ahead of their time on issues of social responsibility—calling on others to understand and join in support of the issues which moved them to speak out publicly, urging action to address injustices.

In my early years as a Friend, I often felt unworthy. The expectations set forth by *Faith and Practice* often seemed unreachable.

Nonetheless, I had definitely found my spiritual home in Quakerism. The beauty of silent worship—the simplicity of the meeting house—the feeling of a close-knit community—became very important to

me.

One Friend in my meeting encouraged my taking on greater and greater responsibility in meeting—service on committees, leadership of special projects, teaching First Day School for the children. As usual, I often felt unprepared. But with the special nurturance of my mentor, I would agree and soon find that both I and the meeting would find enrichment in these endeavors.

It often seemed that my own spirit

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was nurtured far more by my increased participation than anything I might have been giving.

One of the mysteries I've uncovered, as I've worked among Friends, is

that relatively few of us are carrying the weight of responsibility for the entire community. This seems to be true no matter what sphere—whether at the monthly, quarterly or yearly meeting level.

How can we encourage more Friends to take active responsibility—and to experience the Religious Society of Friends beyond their own monthly meeting? This is a challenge I think we need to address.

Certainly holding annual sessions in a residential setting, with more time for fellowship, recreation and focused interest groups, can help. Philadelphia Yearly Meeting held its first ever residential annual session in 1995—which was its 314th annual gathering. During that session Friends found that family groupings and intergenerational activities brought a feeling of freshness and revitalization to the community. Holding meeting for worship for business under a tent, along a grassy promenade with warm breezes and fireflies and sharing the stories of personal spiritual journeys, wove us to-

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gether as a community in ways that we hadn't experienced before—at least not in the memories of those present.

For Philadelphia Yearly Meeting, with a membership of close to 12,000, only about 1,500 Friends, or little over 10%, participate in annual session. For those of us who have come to look forward to such gatherings with deep anticipation, for the opportunity to be gathered together, enfolded in the Presence of the Spirit—it seems disappointing that more Friends aren't led to participate.

Looking back at my own experience, it seems likely that I, too, would have stayed within the immediate circle of monthly meeting if it hadn't been for the special request of my meeting mentor who suggested that I represent the monthly meeting at a quarterly meeting session. I soon found myself amazed to discover others who were to become kindred spirits and soul mates on my own spiritual journey.

Stretching out to connect beyond the local monthly meeting circle was for me the beginning of an awareness that the richness of membership in the Religious Society of Friends is limited only by the size of the circle that we are at any one time embraced by.

For me, participation at the quarterly level led to suggestions to serve on a yearly meeting committee. After six years—three as clerk—I was asked to clerk the Representative Meeting of Philadelphia Yearly Meeting. Not long after this naming, a Friend and I were talking and the question came up, "Why do we do this?" Each of us had full-time jobs, and yet we were finding ourselves setting aside larger blocks of time each week devoted to Yearly Meeting



I love thee, Friend, for all those Friendly ways
That speak to my condition: for the plan
To let the routine pattern of our days
Give witness to our love of God and man.

I love thee, Friend, for showing me the face
Of strength is neither harsh nor bleak nor lined,
But, in the house of man, a window-place
With panes through which the inner light has shined.
I love thee, Friend, for teaching me to hear
And see and feel and know myself akin
To what affects my touch, my eye, my ear
And all that comes by welling up within.

O Friend, I knew not that of God in me
Until entwined with that of God in Thee.

— Martin Cobin,
From Convincement to Conversion

business.

At first, the standard responses came to mind: loving the community, wanting to help it succeed despite gradually diminishing membership, wanting to insure a Religious Society of Friends for our children and future generations. Then we both stopped short and paused in our conversation to find that we were simultaneously filled with a new mutual awareness. We were doing this work to deepen our relationship with God!

All of the other factors were clearly secondary. Working among Friends—volunteering for committee work, serving as clerks, connecting repeatedly throughout the week in meeting for worship and meeting for worship for business—allows us the opportunity to have a deeper understanding of our personal and collective relationship to God.

What a rich and joyous opportunity, even with the challenges and occasionally painful and difficult times! The regularity of the expectation of the potentiality of experiencing the Divine Presence in ourselves and others can create such a strong pull that soon there are ways opening to allow for continued deepening of that experience.

What is the old saying? Practice makes

perfect. The more frequently that we open our hearts and minds and pay attention to that still small voice within ourselves and others, the more often the treasures of the experience can be ours.

The nurturing provided to me by others in my meeting as I stretched to take on new roles soon became replicated in my quarter and yearly meeting. The circle of personal support began to grow and with it the weight of challenges which I would encounter as clerk of

Representative Committee and, in turn, as General Secretary of Philadelphia Yearly Meeting

Even though the challenges were new and increasingly more formidable, I never felt alone. The powerful and profound Presence of the Holy Spirit, within myself and as experienced through others, has not only been the draw into this work, but the sustainer and nurturer as well.

So, when Margaret Sorrel [presiding clerk of NPYM] called me less than two weeks ago to ask if I could address NPYM Friends, even though I was in the midst of moving my residence from Philadelphia to Vermont, and even though I had spent the first week of July mentally telling myself to let go of the affairs of Friends in Philadelphia Yearly Meeting, and even though I felt unprepared and would have little time to prepare, I knew that I could only say, "Yes."

When Margaret and I discussed a theme, the first thought which came to me was the concluding line of the poem by Martin Cobin, "O Friend, I knew not that of God in me until entwined with that of God in thee."

Inwardly, I knew that having the opportunity to visit and share among North Pacific Yearly Meeting Friends would be

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like coming home, even though I haven't previously known any one of you personally. Being among Friends, even though the community is new to me, gives me the opportunity to be brushed by the wings of the Spirit in new ways. What a wonder to anticipate!

I would not have been led to take up increasing responsibilities within Philadelphia Yearly Meeting if Cobin's statement had not been a Truth I had experienced early on in my Quaker life.

How can we share the story of this miraculous opportunity so that increasing numbers of Friends can find the joy and reward of reaching out as well as reaching in?

As Cobin observes in his Pendle Hill pamphlet *From Convincement to Conversion* (Pendle Hill Pamphlet 134): "The actual experience of God was not unique to Quakers, but the procedural method whereby we repeat the experience gives us some sense of common identity. We search within ourselves and others. We seek that of God in every man. We increase our sensitivity to everything about and within us....We recognize that the interaction between people provides one of the most fruitful areas for coming into contact with God. These are our principles. They are not a creed, but a way. They are not to be believed but to be lived. When we accept these principles, we are not convinced, but converted."

Reaching Out Beyond

Our Narrow Circles of Friends

As I've worked with Philadelphia Yearly Meeting, however, I've become increasingly concerned about the tendencies of Friends in meetings, in staffing communities, and even in affiliated Friends organizations, to perpetuate circumstances of isolation—to feel that the narrow and self-contained realm of the immediate Quaker community is the limit to which we desire to stretch our experience.

I was grateful last evening for Margaret's lifting up of the right relationship of monthly to yearly meetings. I concur with the observation that our monthly meetings need to have the primary role. And that's what we in Philadelphia Yearly Meeting found through our Structure and Workings Committee, that in fact, everything that's

done in the name of Philadelphia Yearly Meeting must be an outgrowth of the Spirit as it's lived in the monthly meetings. And that sense of unity also was lifted up for me, again, very recently.

Photo by Nancy Yarnall



Burning of Black Churches: Breakfast with the President

It was one of those opportunities when God knocks and says you'd better get ready quick. On Monday, June 24, I got a call from the White House.

"Would I be free to join the President a day later for breakfast?"

This was my last week of work and I had a very full schedule. I had planned every minute, and this was certainly not expected. Again, I did not hesitate and said, of course, I would be there.

The reason President Clinton was gathering a group together for breakfast was to discuss the church burnings in the South. He had asked a number of clergy nationally to join individuals from the administration for breakfast. And so I went.

This was a small gathering, only about 57 people, including Clinton, Gore, Janet Reno, the head of FEMA, the head of the National Council of Churches, and Jesse Jackson.

Bill Clinton took time to share with us what the federal government was doing in response to the burnings in the southern states. Several individuals affected by those burnings were there, including clergy from those churches.

This meeting was quite important. The press was not included, nor was the meeting ever mentioned in the newspaper. It was important for me, as a representative for Philadelphia Yearly Meeting, to participate because we had been taking steps among our staff and in our committees, and in our monthly meetings, to send individuals through a Quaker workcamp in Washington, DC, to spend time there. As we speak now, we have a group down in the South helping to rebuild those churches.

That morning in the White House, Joan Brown Campbell, General Secretary of the National Council of Churches, suggested to President Clinton that he declare a month of national unity—that we begin to understand that we need to draw together, to bridge our differences, to enfold one another in a community sense in order to work beyond these issues which divide us.

That is what I carried away from that time together with the President.

A 96-year old Pastor of an Alabama church who was at the President's table rose to say that he felt this was an opportunity, that these circumstances were not a disaster, but an opportunity for us to work together. There were also suggestions that perhaps others could come and be silent presences in the churches, just worshipping with the communities there. I felt that was one of the ways that Friends could easily be involved and lifted that up with the head of the National Council of Churches so that there might be some coordination for a way we could understand which churches could be accepting of that kind of presence.

In my view, and from my own experience, we need to mentor and support one another in the experience of reaching out beyond our immediate community of Friends. We also need to move beyond the concept of the individual having primacy and to look to the concerns of the larger community. We

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need to reach out and work toward a wholeness within the Religious Society of Friends which allows us to embrace joyfully the richness of the multifaceted beauty of the prism which is our community.

When Michael Sheeran, a Jesuit priest, studied Quaker decision-making practices within Philadelphia Yearly Meeting in the mid-1970's, he concluded his book *Beyond Majority Rule* with a telling observation:

"Our speculation thus raises a fundamental issue. Individualized, atom-ic man cries out for community. He or she complains because of the inability to participate in decision-making that affects his or her life. But individualized, atomic man is incapable of community because of the inability to surrender the individual-focused starting point which has been fundamental to Western culture since the beginning of liberalism....

"Our speculation leaves both Quakerism and the American future in doubt. ...Will the Religious Society of Friends become a victim of the atomic society or a beacon drawing that society to the community which its members crave?"

Understanding *and* experiencing the power of the Divine in one another and moving to take responsibility for the community by being present with one another in worship and decision-making is, I feel, a necessary step in bringing our meetings back to the communities which set them uniquely apart from the rest of the world. Only in the richness of a whole and unified community can we embrace the Truth which God challenges us to search for and find—and in turn, to support one another as we individually and collectively risk responding with lives lived in the Spirit.

The most important of Jesus' teachings was the call to love one another. If we intentionally come together with openness, listening, and risking together, sharing the experience, being touched by the spirit, what joy!

"Friend, I knew not that of God in me, until entwined with that of God in thee." What a gift!

What Is The Spiritual Relationship Between Monthly and Yearly Meeting?

by Margaret Sorrel, University Meeting

How does the relationship between monthly meetings, our worship groups, and our yearly meeting foster our spiritual growth? As a monthly meeting seasons a concern, it is working to discern Divine Will. It is engaged in the process of continuing revelation. How does the relationship between a yearly meeting and its constituent monthly meetings and worship groups help or hinder that process of continuing revelation?

To help us think about that question, let me offer some historical perspective. Margaret Hope Bacon informs us in *Mothers of Feminism* that in 1848, the Genesee Yearly Meeting (New York) decided to terminate the Michigan Quarter, which was demanding more freedom to engage in the antislavery cause, less authority for the ministers and elders, and equality for women. In protest against this high-handed move, about two hundred members of Genesee walked out and later formed the Congregational Friends. These Friends could not remain members of their own yearly meeting while seeking new light on these issues. We might be tempted to dismiss this example, now nearly 150 years old, thinking that such a heavy handed stance on the part of a yearly meeting is not relevant to our current practice. Here is another story, this one happened in Western Yearly Meeting (Indiana FUM) in this decade.

Western Yearly Meeting asked its constituent monthly meetings: Are the monthly meetings subordinate to the Yearly Meeting? Was a monthly meeting right to have a celebration of commitment for a same-sex couple before the Yearly Meeting was ready to approve such action? Every monthly meeting in Western Yearly Meeting responded by saying that monthly meetings were subordinate to the Yearly

Meeting. This action caused me much deliberation. Is it not the monthly meeting which is the active unit of our community of faith? Is it not there where we test new leadings, where we find new understandings of our testimonies? Is it not at the monthly meeting where we labor first with one another, season our emerging understandings and then bring those expressions of our faith to our yearly meeting as a gift?

We might as individual monthly meetings be called in different directions at different times and our yearly meeting can be a place where we hear from one another, where the challenge of new faith understandings can prompt us to return to our monthly meetings with new work to do, but I do not believe that our yearly meeting is there to dictate to the rightness or wrongness of our leadings. I do not believe that monthly meetings are subordinate to our yearly meeting.

I would like to think about replacing the hierarchical view contained in the concept of subordinate with an image of a living organism with a cellular structure. For the health of the whole organism (our yearly meeting), each cellular unit (monthly meeting or worship group) must be in good health and there must be open communication between all parts of the organism. What kind of relationship fosters that open communication and therefore our spiritual growth?

How then does our *Faith and Practice*, our book of discipline, enter into the picture? I believe that *Faith and Practice* is a document which reflects the current beliefs and practices of our monthly meetings. As such, it provides a starting place as we seek for continuing revelation. I do not believe that it is a document dictating how our faith should necessarily express itself in our Meetings. It helps us begin the dialogue as we seek the Divine Will for corporate action.

News of Friends Around the World

FRIEND SCHOOL IN RAMALLAH

Dear Friends,

Hope that all is well with you and yours. It is with pleasure that I, on behalf of the local Committee members and the Ramallah Friends, say that the Play Center will open its gates to receive the new group of 50 five-year-old refugee children the first part of September, 1996.

Allow me to share with you what George Fox said: "O Lord, baptize our hearts in the sense of the condition of all men." And we say, "Specifically, children, who are the men of the future."

Dear Friends, we depend on each one of you to make it possible for us to carry on this humble, but noble Quaker Christian service that we give to the desolate, refugee little ones. These children stand in need of your love, care, help, and prayers.

"If every person in this world reached out to one child, there would be no room to fall."

Help us to plant the seeds of brotherhood, understanding, and love in the hearts of these children.

With love and prayers,
Violet Zarou,

Ramallah Friends Meeting
Ramallah, West Bank via Israel
Box 1180

HAWAII

Among AFSC-Hawaii's great challenges is getting people here to "think the unthinkable"—a sharply scaled-back, if not eliminated, military in Hawaii. The U.S. military currently occupies about one-fourth of Oahu and includes roughly 60,000 military personnel and their families.

Towards this end, on President's Day, members of the AFSC Area Committee—which includes four people from Honolulu Meeting—and supporters set off on what's become an annual event: our publicity-generating *Caravan for Peace*, touring the boondoggle military complexes on much of the island's very best real



The swing set was donated to the Ramallah Friends School by the Christian Church in Oregon

estate. Our ironic real estate agents describe the great locations, amenities, and subsidies available through the "Uncle Sam Club."

Regrettably, our media lavishes great praise on our members of Congress when Hawaii military schemes are protected through budget cuts. New military contracts are greeted with fanfare.

So the challenge is formidable. I'm sure that Friends aren't surprised to hear the Hawaii media seem incurious about the prospects of a peace dividend. (The best article I've seen, in the *Economist* 7/15/95, cited a study showing billions of dollars added on a net basis to the economy by military cuts as dollars are reallocated to more productive use. The same article noted that between 1983 and 1993, military spending fell 22% per year among Warsaw Pact countries—but only 4% per year in the U.S.)

Another way that AFSC-Hawaii has worked for peace education has been through the creation of a speakers bureau of veterans to speak to the high schools about their war experiences. The veterans have great credibility communicating Sherman's point: war is Hell. And Honolulu Friends Meeting recently sponsored a well-received book-cover design contest among local high schools. The winning artist was recognized at a

school-wide pep rally and his \$100 art supplies award was given by a state senator. The winning book cover will be reproduced and distributed among the local schools.

The greatest challenge to peace education may well be the difficulty of countering a well-crafted media message, however misleading, which is backed by moneyed interests. This hit home when I heard that exit polls from the '94 election, during which the Contract With America had claimed that foreign aid and welfare were crippling the country, had convinced 46% of voters that either foreign aid or welfare were the biggest items in the federal budget—when in fact they account for 1% and 3% respectively.

— John Fullbright, Honolulu

AUSTRALIA

"Thank you to all who sent us messages of love and encouragement as we were meeting in Darwin. We felt blessed in many ways. To be with each other, most of us had travelled long distances, involving planning, financial cost, and physical stamina. Michael Corbett, who attended with his wife Marites, writes: 'The most wonderful part was living, eating, worshipping, walking, talking, but not quite sleeping with 35 Friends. To see so many cultures, to hear of Friends work in China, of Indian Friends' Schools, of Friends Centre in Japan, we were full of differences with one major point in common—we are part of the world wide family of Friends....' Clerk Michi Nakamura writes: 'Local Friends made it possible for us to understand the importance of Aboriginal Culture, the land, and the natural environment....We were excited and encouraged to hear of the variety of work and witness of Friends in this section, particularly in Vietnam, Cambodia, and India. The potential and need for Friends to be yet more involved is clear.'"

— Ruth Watson, Secretary/Editor of the *FWCC Newsletter, Asia-West Section*
Japan

POETRY AND PRAYER

COME

To my house—it isn't far—
The steps are few and not steep,
The pineapple guava stands above your
head;
White with blossoms, a dogwood
Stretches over the path.

A Japanese maple feathering in a box,
Clinking cowbells from Basle
Hang on the door—
Always open, unless it rains.
Come, my friends from everywhere—
Irish, Icelanders, Chinese—
A bow, a hug, a kiss—
The greeting you like best!
In the warm kitchen-air,
Bubbling jelly and homemade bread.

A wall all windows;
Past a basket of daisies,
You see tubs of bamboo, canvas chairs,
red geraniums,
On a deck like a stage, backdrop of
California oaks
Waiting for the entrance of the cast.

Your room is waiting;
Forget-me-nots in an orange bowl,
The newest Audubon on your bed,
White sheets turned down.

—Mary Sidney Thompson,
Berkeley Meeting

SURGING

There is beauty in the mountains,
There is beauty in the sea,
There is beauty in the starlight
That stirs the depths of me.

There is power in the high waves,
There is power in the trees,
There is power in the silence
That brings me to my knees.

There is glory in the sunset,
There is glory in the sod,
There is glory in a friendly word
That brings me close to God.

There is peace in sharing hunger,
There is peace in sharing pain,
There is peace in sharing heartaches
That renews our Love again.

There is searching for a spirit,
There is reaching for a goal,
There is questing for the Highest
That keeps surging in my soul.

—Ruth Goodell Hartsough,
Redwood Forest Meeting

Photo of Ruth Hartsough by her son David



HOME

I am finally home
in my mind
in my body
in this land.

In *my* mind
not my mother's mind
not my father's mind
not my mentor's mind
not my colleague's mind
not my lover's mind
not the newscaster's mind
not the president's mind
not the stranger in the street's mind
but in *my* mind.

In my body
breathing in deeply
walking solidly
feeling at peace in my back
bringing the feminine back into my body
my walk, my dress, my life
enjoying masculine *and* feminine
strength and grace
together.

In this land
my weekly drive up through the canyon
like a mantra pushing back all the
trivialities
reminding me of the essentials.
Walking beside the river
its music subtly massaging my body
a deep breath, a deep sigh, the feeling of
well being.
The rocks in the river arrange in natural
circles and radiating out prayers
Of safety, life, love freedom, beauty,
creativity, friendship,
consciousness, truth, nurturance,
love and peace

In my mind
in my body
in this land
I am home.

—Joy Suzanne Morris,
Logan Meeting

Thanksgiving Reflections

RECONCILIATION

Neither bullets nor bombs
change the ways of reconciliation,
yet prayer and love wither
where thanksgiving dies.

To witness rain fall upon rich dark forest
is to know the unity inherent in all Creation.
Birth seeks home in death and
Creation's infinite diversity
is reconciled into the One-ness of God.

But to witness rain fall over parched desert
is to know thanksgiving.
Fruits of gratitude are born
into the rhythms of light and dark that follow.
Like desert lands, reconciliation knows no lines
between giving and receiving.

In acceptance, prayer finds home.

Cascabel, Arizona 11/94

Tobin Marsh, Mexico City Meeting



MYSTERY MOWER

by Dorothy Mack,
Corvallis Meeting

Down on my knees defrosting the refrigerator, I hear the hum-whir-whir of a lawn mower cutting the grass between crocus and daffodils. Through the vine-covered window I see a dark head bulging from soundproof earmuffs.

I remember the Mystery Mower of last summer. When I'd returned home after the Fourth of July, my grass had been cut! Who knew that I had no mower? When I'd asked friend and neighbors, who hadn't thought of it, I had embarrassed them. Asking was spoiling the gift.

All summer someone continued cutting my grass. Taught to give thanks, I was frustrated by my anonymous donor. It takes grace to accept a Random Act of Kindness.

Today my car's in the shop; he must think I'm not home. Peering out the window again. I recognize a large man with dark hair and beard, a former student, a refugee having trouble with English. I'd given him extra help and encouragement.

My first impulse is to open the door, run out, and lavish thanks. But I pause at the doorknob. This man is an older student, shy and formal, from a proud and generous heritage that honors learning and reveres teachers.

I would embarrass him by gushing. So I do not open the door, wave him down, have him stop, take off his earmuffs to hear my thanks. I do not spoil his Random Act of Kindness. I will cherish it, and commit one of my own.

Quaker Burnout

By Sharon Doyle, Orange Grove Meeting

In the past year, it has come to me that the more involved I become in my meeting, the less I attend meeting for worship. Or perhaps I should say, the less fully I attend meeting for worship. As an attender, I opened my heart in worship, basked in the Light, and had experiences of God which will carry me for the rest of my life. As a member—as a clerk of a committee or a teacher—I find that meeting for worship is something that I do after I finish my chores.

I am a mother of three and work full time. Frequently it is easier to just spend the worship hour doing those things for the meeting that I do not have time to do during the week. When I go to meeting, I find my mind preoccupied with the business of the meeting, and spend as much time releasing myself from those thoughts as I do from the thoughts that crowd in from my work. I have tried to tell myself that this is a sign of maturity as a Friend. Or that I am at a period of life during which I should expect such things. But the end result is the same: my worship is suffering. This is not good for me. It is not good for the meeting.

What I have discovered in myself is the beginnings of what I have come to identify as Clerk-of-Childrens'-Ed Syndrome. The clerk begins with enthusiasm and lots of new ideas and projects. Six months later he or she rises in meeting and apologetically complains that no one has volunteered *again* to teach the children. There is a flurry of support that quickly fades away. Finally, there is a grim silence and a quiet resentment as the clerk resigns him or herself to teaching *every* First Day. Then the clerk disappears from meeting. Sometimes for good.

In the last ten years, our meeting has lost three very capable women, their departure triggered by burning out as clerk of childrens' ed. Now, clearly this syndrome is not restricted to childrens'



ed—it just is more visible there. From time to time, it afflicts members of property, finance, fellowship, peace and social order, various ad hoc committees, and worship and ministry.

What causes it? First of all, there is the question of equity. We know that in order for a meeting to grow and thrive, we need to provide a childrens' program, a well-maintained building, ordered finances, social outreach, etc. But somehow, despite all our efforts to decentralize, the work seems to end up being done by a small group of people so that the rest of meeting can show up at meeting for worship.

Many of those who simply worship at monthly meeting are at a stage in life when time and energy are in short supply or they are active at AFSC, in the quarter or yearly meeting. Most of the time I am glad that my inclinations to work for the monthly meeting can support a warm home base for them.

But since much of that work is not spiritually nurturing, the long-term equity of the situation makes me and the others who keep the home fires firing

prey to a resentment that is difficult to resist and embarrassing to acknowledge. This undercurrent of resentment can undermine meeting for worship.

Second, there is the question of talent and interest. Each of us has gifts. In theory, everyone finds something that suits their gift and equity is achieved that way. In reality, nobody loves to do the dishes. Nobody gets spiritual satisfaction from paying bills. Those who are gifted at motivating and organizing a committee are not in high supply.

They go from committee assignment to committee assignment because Meeting can rely on them to get things done. Frequently, they end up doing the dishes or paying the bills as well because they get tired of "motivating" people to do them. Finally, they either flatly refuse to participate (which is contradictory to their personalities) or they burn out and drift away from meeting.

Now rather than spend time wondering why more people in Meeting don't volunteer or how to make those who can't organize get organized, I would just as soon let that go with the observation that this is a frailty of all human organizations. I don't anticipate changing human nature. What I would like to request is that Meeting begin to maintain a vigilant stewardship of our human resources. The image that has been most useful to me when thinking about this is that of rotating crops: letting a field lie fallow for a year in order to regain its nutritive energy. We need to pay attention to the spiritual life of those people who burn out for the sake of the meeting. It is not good for the meeting to lose its light. It is worse to let meeting become a vampire.

There are several ways to deal with it. One is to restrict people from serving as clerk of two consecutive committees. No one should be indispensable. Every person in Meeting should get a period of time when they are ministered to and not just ministers. It's good for the soul to be grateful.

Another tack might be to have a time period attached to every project whether

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it's adult ed or childrens' ed or work day or potluck or whatever—and at the end of that time period it is laid down without question and with a glad heart for a period of re-examination. Then it can be taken up again if there is a glad will to do so. Frequently, the obligations of committees become like coral reefs. The energy and the creativity of new committee members and clerks are eaten up in previous obligations that only have a lukewarm support.

Another way to do it might be to have a built-in "spiritual vacation" for the meeting: for three months every year nothing happens at the meeting house except meeting for worship and meeting for business. It would take a certain amount of planning but it would make for a sabbatical, a real Sabbath: an opportunity to focus on what is really important.

This idea has great appeal for me because it's simple.

Finally, perhaps we just need to take a long look at our Meeting. One of our most complex testimonies is on simplicity. We need to ask ourselves: Do we need to be doing so much? We like the idea of ourselves being a busy and active meeting, but is the reality based on something which is not nurturing us in the long run? George Fox preached against steeple houses; maybe we should consider how to prune our Meeting down to size so that it bears sweeter fruit.

I believe that these days most people are coming to Meeting to join a spiritual community—rather than for the more overtly political causes that have bonded us in the past. Perhaps we are ready for a period of quietism—seeing spiritual grounding in true community as a way of influencing an extremely diverse, rootless and noisy age. This may seem like heresy in the century that saw the birth of the AFSC, but it is something to think about. While the call to change our world is great, we have to remember that the energy that flows through the Quaker world is fostered at its roots by the strength of the monthly meeting. We can't afford to be visitors here.

This reflection is offered in the hope that it will inspire spirited and loving dialogue.

Words in the Wind....



by Jack Schultz, Redwood Forest Meeting

Once upon a time....

A group of friends met on a gray autumn day, in a quiet room, with only the bright souls of the windows to show the sky beyond.

The floor about them as they sat was strewn with thin, dry words. The words, like fallen maple leaves, lay in heaps, in piles, between the chairs and shoes. Sometimes they crackled or broke as a friend moved or crossed his legs or one slowly walked through the silence.

The words were not all, or even many, too light or too foolish, but there they lay. Between some chairs they formed windrows so steep that no clear path between friends appeared.

The friends sat glumly gazing at the floor or at the scattered or collected words, words dull and indistinct, words whose shapes and colors could hardly be seen—a wisp of spirit fallen cold on the waxed brown floor.

As they sat, a draft came—a breath of God from a darkened corner of the room. It came gently and rustled the leaf-dry words. There began a strange stir among the friends—so strange that their stir was not a movement, but another stillness.

Then the draft became a breeze, a wind, a whirl. The words blew about the room stronger and swifter. They pulled against the ankles, caught in the rows of chairs, and lifting into the once still air, the room was soon filled with streams, with mazes of golden words.

Golden words indeed. Once aloft, light streamed through each word, outlining its thin delicacy and revealing its rich warmth where once drabness was. Now and then, for an instant, one could behold traces of the Form within.

Sometimes it might happen that an opening would appear between the flowing words, and one friend might glimpse a Friend—face still, but searching too, beyond the airy arabesques. And each Friend looked and waited for those sweet, clear spaces—and knew that they were seen.

Finally, the breeze fell and the words floated down from their dances in the air. Most fell to the floor—dull and still again. Yet a few settled to new perches—here a few would be caught in a woman's hair—and there two would cling to a man's shirt. Or, now and then, a child would reach up to grasp a slowly falling word—and wonder.

It was a lovely hour.

Vocal Ministry

Speaking in an unprogrammed Friends meeting for worship is not synonymous with delivering a sermon or a homily in the typical church. Short vocal ministry arises from the silence after expectant waiting upon the Holy Spirit. Some Friends may speak more than others. Commitment and lifestyle often make this difference. Regularly spending time outside meeting in prayer, religious study, and solitary waiting upon the Lord might lead one to speak more. Seeking God only in meeting for worship usually leads one to speak less. Even renowned and weighty Quakers do not speak at every meeting they attend.

A worshipper breaks the silence (speaks) only when there is a divine leading. The Friend rises quietly, standing often with eyes closed to shut out the world, and, in a moderated voice, clearly states a message, then sits down. Well-rehearsed messages could be more ego-based than God-sent. God generally does not provide statistical abstracts or other rote facts. Some Friends add to the worship by singing a hymn. Earnest vocalized prayers of praise, petition, and gratitude serve to gather the meeting and cover it with the Holy Spirit.

There are certain customs associated with vocal ministry in an unprogrammed Quaker Meeting although they are seldom mentioned. At the beginning of worship, a pause allows everyone to center and settle into worshipful silence. A space of time surrounds each message. This custom exists because Friends need time to absorb the message and then pause to consider a change of mind or heart.

Quakers customarily do not mention a previous message. Phrases such as "I agree" or "I disagree" are unacceptable in a meeting for worship. Worship is neither a discussion nor a debate. A summarizing message toward the end of the worship period is probably neither needed nor spirit-led.

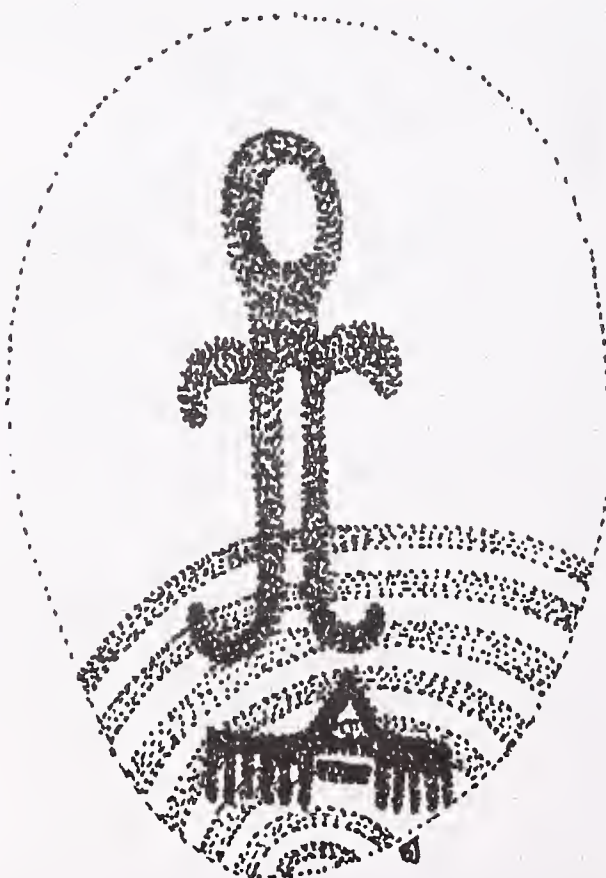
No Friend should speak twice in the

same worship period. No person and certainly one who is not a member of the Society of Friends can proclaim, "We Friends believe. . ." or "We Quakers do this or that." No Friend speaks for all Friends.

Seldom should anyone read aloud in meeting for worship. The exception is the monthly reading of the queries and advices by the clerk. Some Friends might include spontaneous oral Bible readings.

Friends and attenders having a constant urge to talk during meeting for worship could arrange to participate in other Friends activities. Many of these worship-fellowship, threshing meetings, various committee activities, and discussion groups allow everyone to talk. Participation in these groups can also be spirit-led, and they offer more opportunities for talking than does meeting for worship.

—Mary Lou Coppock,
Tempe Meeting



As we sit in Meeting for Worship we listen and we wait in silence. We listen for our own inner voice and we listen carefully to the ministry spoken by others. We sit in silent waiting and speak only when the Spirit compels us.

When a Friends stops speaking, the message is not yet over. The spoken ministry continues to ripple throughout the silence. We must be careful not to interrupt the quiet subsidence.

A Friend told me that once as she paused for a moment to take a breath while delivering a message in Meeting, another began speaking. "If only I had been standing, maybe that wouldn't have happened," she said. But it should never happen. There is plenty of time.

If a message comes to you that you are certain is for the whole meeting, be sure to wait until the last message is truly over and the silence that follows has made it complete. Do not be distressed if another speaks before you. Hold the thought for the next occasion when it is right.

We do not speak immediately when Meeting begins; we settle into the silence. Is it different after someone else speaks? Waiting for the silence to reestablish after a message is not only courteous, it gives us a chance to rethink our message in the light of another's ministry.

Outside of an emergency, there is no message that is so urgent it cannot wait. In Meeting for Business the clerk sometimes calls for a moment of silence to give those present a chance to listen for their inner voice before again taking up some item of business. When you feel moved to speak in Meeting for Worship, it is only right to call on yourself, inwardly, for another moment of silence. Particularly, while another Friend is speaking during Meeting, it is difficult, even impossible, to pay attention and listen if ministry is churning inside you. But this is just the

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occasion when listening can be most important. It may be that the message being spoken is especially for you. Set your own message aside for a moment and listen. Listen to the Spirit that speaks through him or her. Then, before rising to speak yourself, take the time to listen again for the Spirit within you.

Bill Davis, Mountain View Meeting. Written for Ministry and Counsel, reprinted from Miscellany, The News-letter of the Boulder Friends, July 1994, p. 5-6.

Prayer From Meeting

Dear Lord,

Let us come under Thy Wings
in this hallowed place.

Let us speak truth
to each other
without pretense or fear
and to Thee
in humility.

Let us have bird song
during our meeting
and no motorcycles.

Camp with us on Thy mountains and
deserts and by Thy ocean.

Break bread with us at potluck
and let not everyone prepare
a dessert or salad
but inspire cooks variously.

Let our children find their way to Thy
worship.

Let the silence say to them
what we have no words for.

Bring back old Friends who have left.
How have we failed them?

Teach us to reach out
to troubled hearts in our midst.
Teach us to speak to that of Thee
in all men's hearts.

May we reflect Thy light of peace all
to see.

Dear God, you have told us, "Blessed
are the peacemakers."

Dare we claim to be your children?

—Lois Vincent,
San Fernando Meeting.
Recently moved to Tucson, Arizona.

How Should Friends Express Appreciation During Business Meeting?

BY BARBARA THYGESEN, SALEM MEETING

The moment was a tender one as all the children at NPYM annual session 1996 encircled the large room full of adults seated in the opening plenary session. A spontaneous wave of applause—from handclapping, hand-waving, and quiet response, including confusion and frustration—led to a listening session on how Friends show appreciation and an opportunity to hear a variety of feelings and ideas from a group of thirty or more.

With all respect for the historic traditions of showing appreciation and joy through silent inner gratitude for the Spirit and the wish to "not have applause become the norm," we ask ourselves: What is appropriate for Friends in this day and age? How do we form a community where everyone feels included and everyone feels special and loved?

We were very aware of Friends who have disabilities that prevent them from raising their arms. There were expressions of the need to show appreciation by clapping, by handwaving, and by quiet. It was clarified by several Friends that Meeting for Business is not an appropriate time for applause of any type, although there have been presentations in plenary sessions where applause was appropriate. (The GAP Players Theater Group, for example.) Family Night brings its own joyous loud applause.

We need to understand our own language, as well as make it clear to Friends new to us. It would be interesting to hear from others on this issue.

Barbara Thygesen is clerk of Ministry and Oversight for North Pacific Yearly Meeting.



Wayne Yarnall urges Friends to yell during Family Night.

News of Meetings In the North Pacific Region

WILLAMETTE QUARTERLY MEETING

**By Ruth Arrison Evan,
Eugene Meeting**

Boise Valley Meeting has moved to the upper room at 1609 N. 13th Street. It meets at 9:30 a.m., First Day. A building fund was inaugurated in the Meeting by an interested Friend who was inspired by the success of a similar venture at the Slough Meeting (U.K.).

Rogue Valley Meeting's "State of the Meeting Report" states, "Adult education has hosted topics such as 'Hope in these Chaotic Times,' 'The Challenges of Junior Friends,' 'Community,' 'The Role of Ministry and Oversight,' and 'Aramaic Interpretations of the Words of Jesus.' All forums have been well attended. Peace and Social Concerns meets each month to discuss matters of community and global concern, involving environmental, political and social issues of living in our world today. A series of evening discussions on vocal ministry in Meeting for Worship was well attended and has greatly enriched the Meeting. Another innovation was soup suppers hosted by members of Ministry and Oversight, on the role of the Meeting in our lives and on our lives in the life of the Meeting."

Willamette Quarterly Meeting was held October 4-6 with Marge Abbott as the speaker. The theme was "Why Not Consensus?" How do we experience the Sense of the Meeting? What is the process of finding/seeking unity around Friendly concerns?

Several Friends responded at Corvallis Meeting to these Queries on Meeting for Business, "It is hard enough to come prepared for meeting, knowing issues, forming opinions, and so on. It is harder still to put that preparation aside to reach for corporate leading, but sometimes we do. The strength of our Meeting for Business is our willingness to muster

forbearance, to take the time to think new thoughts, to see it a second way, then a third way. Conflict is not something to be afraid of; it is inevitable, even desirable, as the creative first step toward resolution."

Many **Salem Friends** recently attended a weekend retreat at Round Lake. They spent time visioning the future: whether they want to have more active outreach, whether they want to have their own meetinghouse. The Children's Program Committee is large; a fall meeting drew about twelve attenders to plan First Day activities and curriculum for the year.

Multnomah Meeting in Portland members and attenders met for a one day retreat where they focused on the theme of Compassion.

Twice a month Multnomah Friends gather to work on crafts together.

Reed College Worship Group is continuing to meet Wednesday evenings at 7 p.m. in Eliot Hall.

Eugene Meeting holds weekly stitching tea parties to embroider on the Quaker Tapestry panel, make quilt patches, mend or just visit.

PACIFIC NORTHWEST QUARTERLY MEETING

by Diane St. Marie

"Only the Best for My Child: a Bibliography of Children's Books Featuring Powerful, Positive Female Characters," by Mary Helen Lewis of **Salmon Bay Meeting** is on the Internet on a website hosted by Walter Harley. You can view and download it at <http://www.oz.net/~walterh/maryhelen.html>

In the short time that it has been on the website, over 500 have visited it, many leaving positive comments and appreciation for this information.

Fall retreats are coming up in the Pacific Northwest. "What is Your Deeply Felt Concern?" is the topic of

Bellingham Friends Meeting's day-and-a-half event.

Community building is the theme for the second such gathering and sharing of **University Friends Meeting**. The week-end includes beachcombing, singing and sharing by a panel of six on "How has one of these Testimonies been particularly important: Simplicity, Peace, Community, Equality?" All participants will have the opportunity in worship-sharing meetings to express their thoughts on this query.

A bi-weekly study circle on Simple Living that started this summer continues into the fall at **University Friends Meeting**. Reading and personal sharing are proving useful as Friends consider ways to put simple living into practice.

Seven Quest interns, including a couple from the Czech Republic, have started work in the Multifaith AIDS Project, Elderhelth NW, peace education with AFSC, New Beginnings Broadview Emergency Shelter, the Environmental Coalition of South Seattle and Bailey Boushay House. In its fifth year, Quest, sponsored by University Friends Meeting, continues to be received enthusiastically by Seattle social service agencies.

With a clear "sense of the meeting," **Bellingham Preparative Meeting** acknowledges that it has grown into a full-fledged monthly meeting and joyfully is applying for that status. Friends especially expressed gratitude to those who kept the meeting community growing over the past forty years.

A Friend from **Olympia Monthly Meeting** wrote in their newsletter: "This year I'm trying to consider meat, vegetables, fruit and milk as the food I enjoy most instead of pies, cakes, sodas, candy bars, potato chips, pizza....[I'm trying to] notice the birds skimming the trees instead of the smog smothering the mountains; find beauty in rain, the peace in darkness, and the hope in morning—even if it's Monday."

Book Reviews

The \$30,000 Solution: A Guaranteed Annual Income for Every American. By Robert Schutz, Fithina Press, Santa Barbara, California, 1996.

In this short book, Schutz offers a simple if heretical solution to many of our national (and world) problems. He suggests that unearned income in the U.S. be distributed among its citizens. Schutz calculates that this distribution would amount to \$30,000 each for each adults, with a half-share (\$15,000) for a first child, a quarter share (\$7,500) for a second child, and nothing for additional children.

A key to this proposal is the difference between earned and unearned income. Earned income is payment for work. Unearned income is a gift from the universe and from other people; as such, Schutz argues, it should be distributed equally. Unearned income is payments from other than work and includes interest, rent, capital gains, dividends, gifts, gambling and lottery winnings, and the rewards of crime and embezzlement. Schutz argues that the present Internal Revenue Service could manage the proposed change. Unearned income in excess of \$30,000 per person would be part of the individual's tax liability. Those with less than \$30,000 unearned income would receive a dividend to increase their share to \$30,000. Taxes would be paid on each person's total earnings.

Schutz was trained as an economist, and the book is in some ways a short course in economics, but it is mercifully free of the usual jargon. As Schutz makes clear, the supposed science of economics is heavily dependent on values; economic decisions favor certain individuals and not others. Our economic priorities do not promote a rational use of natural or economic resources.

The book lays out the basic argument in the first chapter. Subsequent chapters discuss the different sources of unearned income. Schutz suggests positive consequences of adopting his scheme:

poverty, homelessness and welfare would be eliminated. Boom-and-bust economic cycles would be less severe. Families would have an incentive to limit the number of children, and environmental pressures would be reduced. Finally, Schutz suggests a political movement needed to adopt his plan. Throughout he answers objections to his proposal.

The opening chapter which lays out the proposal is in a question-and-answer format. This reviewer would have preferred to have the basic proposal presented first in some detail and then have objections discussed.

I found this a useful and valuable book. We need more discussion about our economic policies and the results of those policies. Traditionally, Friends have been concerned with justice. The question of the distribution of income within our society is a question of fairness and justice. May we consider the \$30,000 solution?

—Reviewed by David Barrows,
Berkeley Monthly Meeting.

Depression and Spiritual Growth. Dimitri Mihalas. Pendle Hill Pamphlet 327. 338 Plush Mill Rd., Wallingford, PA, 19086-6099. \$3.00 (plus \$1.00 for shipping and handling). To order, call: 1-800-742-3150.

The sharing of personal spiritual experiences is central to the ministry of the Religious Society of Friends. It is the power of such personal messages that strikes the reader of Dimitri Mihalas' work. Originally published as a pamphlet by *Intermountain Friendly Review* Quaker Writings Group, Mihalas' account of his struggle with major depression provides a framework for sharing practical information about depression and bipolar affective disorder (manic-depression). His account encourages

Friends to be open to spiritual growth in their own lives, whatever their personal struggles may be. For both these reasons, this pamphlet would be a valuable addition to any meeting's library shelf.

In the first half of the pamphlet, Mihalas presents straightforward information about the definitions and prevalence of depression and manic-depression. In offering hope to his readers, Mihalas is careful not to promise a "cure" for their difficulties. His approach is to outline the many different avenues of healing available: medication, psychotherapy, support groups, crisis lines, meditation, exercise, prayer, and support from family, friends, and meetings.

For a reader with personal experience of depressive illness, this pamphlet offers practical support and understanding. For a reader without personal experience, Mihalas' sharing of his own story will increase empathy for the devastating physical, mental and emotional effects of depression, which can sometimes seem irrational or overblown to an outsider. In reading the pamphlet, Friends can learn more about what they can do to help someone who is depressed, and what the limitations of their help may be.

In the second half of the pamphlet, Mihalas' story serves as an inspiring example of the personal and spiritual growth that can emerge from a time of darkness. An astronomer by training, he reminds us that the stars are not seen at noon; when he found himself questioning why he had to travel through such darkness in his soul, he realized "it is in the deepest darkness that one can most easily see light—God's light, [one's] Inner Light." Mihalas' discussion of the role of mystical experience and the gift of God's grace during a life crisis extends the usefulness of the pamphlet to those experiencing life transitions and difficulties of many kinds.

—Reviewed by Karin Nilsson, Davis Meeting

Book Reviews

The Evacuation Diary of Hatsuye Egami, edited by Claire Gorfinkel, translated by James Sakoda. Published 1995 by Intentional Productions, P.O. Box 94814, Pasadena, CA 91105. \$15 postage postpaid.

This diary is profoundly moving. It takes the reader from the intense early days following Pearl Harbor, leading up to forced departure of Japanese Americans from Pasadena and their first months' internment at Tulare Assembly Center. It is extraordinary because it is by an Issei (first-generation American) woman's perspective, written as events unfolded.

As Hatsuye Egami says, "The catastrophes that beset us often reveal hidden treasures." The understanding and compassion of their Caucasian friends in Pasadena, the love surrounding her son in his grammar school by teachers and students, the tears of those who saw them off on the train were some of those "hidden treasures." The spiritual strength shown by Mrs. Egami herself was another such treasure. Her advice to her three daughters in the shock of discovering the complete lack of privacy gives a feeling for her positive attitude: "When people return to a state of nakedness, their true worth becomes evident. I think that life here is going to be largely primitive and naked. But don't you think that this is interesting, too?.... Life cannot be interesting, in only one color. It is like a design created by variegated colored strands woven together....I think that from this bare life we can weave something creative...."

The Tulare Center was a camp of 5,000 people, and Mrs. Egami tells of the joys of finding an old friend who was in charge of the Social Welfare Division and asked her to work with him. She writes about the egalitarian leveling whereby a once prosperous nurseryman now enjoyed doling out milk to children, a proprietor of a hotel worked as a carpenter, and a language school principal worked as a janitor. She tells of the Sunday Church service in the

grandstand—the inspiration of singing well-loved hymns together.

Claire Gorfinkel has given us a great gift. The diary came to her from two sources: Arline Booth Hobson, an active Quaker, whose parents, G. Raymond and Gracia Booth, had attended to the needs of Japanese Americans as they were being rounded up; and from Sue Kunitomi Embrey, who had been given chapters of the same diary and was trying to trace their source. As Claire Gorfinkel says, she felt "an almost mystical calling" to publish this diary. This is a book that must not be missed.

—Reviewed by Martha Dart, Claremont Meeting

Transcending Tradition: Excerpts from the Writings and Talks of Marjorie Sykes, edited by Martha Dart. Published by Sessions of New York, York, England, 1995. Copies available through the AFSC Bookstore (see display ad.) \$12 plus \$2 postage. California residents add \$1 tax.

Transcending Tradition is a delightful collection of Marjorie Sykes' shorter works compiled from articles, talks, essays, and letters, some not previously published. They reflect her spirit and the spirit of the people and country of India, where she lived and worked most her her life. Those who enjoyed Martha Dart's biography, *Marjorie Sykes, Quaker Gandhian* (1993), will find this a good companion book.

Marjorie Sykes was born in England in 1905 leaving there in 1928 for England. She found and joined the Quakers early on while teaching in Madras, and Quakerism continued to be an essential part of her life. She knew Gandhi and Rabindranath Tagore and worked with Tagore in his innovative school at Santiketan in Bengal. She was active in the Gandhian non-violent movement for Indian independence and after independence taught at Gandhi's

ashram. Her interest in the Basic Education program led her to continue to teach in her home in South India.

Working for peace, Sykes became increasingly active among Quakers in India and other parts of the world. She served as the Friend-from-the-Orient, travelling among Friends in the Pacific Rim in 1974-75.

The chapters in the book are headed Personal Discipline, Education, Peace-Nonviolence, Environment, Quakers, and World Faiths. Interwoven throughout the reflections are many quotations from scriptures and writings of different faiths, poems of Indian writers, and Quaker writings.

The quotation that begins the chapter on World Faiths is one much needed in the world today: "The flowers of unselfish living may be found growing in other men's gardens, and rich fruits of the spirit may be tasted from other men's trees."

In a book of only 100 pages, Martha Dart has given us a collection of Marjorie Sykes' writings that will enrich our spiritual lives.

—Reviewed by Jeanne Kimball. She and her husband Charlie lived in Bangladesh for two years.

MARJORIE SYKES MEMORIAL FUND. Friends of Marjorie Sykes and Trustees of the Friends Rural Centre, Rasulia, Hoshangabad, have established a Memorial Trust to promote corporate or individual projects in the areas of peace work, the promotion of sustainable and eco-friendly lifestyle, family health promotion, scholarships for girls from poor families to pursue higher education or technical training, studies in Quaker and Gandhian values.

Contributions may be sent by crossed account payee checks to "Friends Rural Centre, Rasulia" and addressed to Samuel Jones, Hon. Secretary, Friends Rural Centre, Hoshangabad, MP 461 001, India.

Memorial Minutes

RUTH GOODELL HARTSOUGH, 86, died peacefully in her apartment at Friends House in Santa Rosa, California, on April 28, 1996. Ruth was a teacher in the public schools; her vocation was "peace-making at home, in schools, the community, the nation, and planet earth."

Ruth created a small piece of heaven wherever she was—through her beautiful smile and through creating beauty to share with others—in flowers, paintings, poems, and friendliness to all she met.

Ruth was born in Ephratah, N.Y., grew up in the Adirondack mountains of New York and the Green Mountains of Vermont, graduated from Ohio Northern University and from Hartford Seminary, where she met her husband Ray. Ruth was a loving wife to Ray for 55 years until he died in 1991. The Hartsough family spent 25 happy years at Tanguy Homesteads, an intentional interracial community outside Philadelphia.

Ruth and Ray worked as a team serving churches and communities in Ohio, Iowa, and since 1950, they were beloved members of Friends Meetings at Gwynedd (PA), Middletown (PA), Multnomah (OR), Salem (OR), and Redwood Forest (CA). Ruth's peace activities included a long-term fast in Washington, DC, to end conscription; participation in the Vigil at Fort Derrick, MD; and being arrested at the Concord naval weapons station in California.

At Friends House in Santa Rosa, Ruth hosted the daily meditation group from 1984-96. She is survived by her two sons, David and Paul, and by her four grandchildren, Peter, Heidi, Chester and Andrea. Ruth's beautiful spirit will continue to live on in her family and in all whose lives she touched. Gifts in Ruth's memory can be made to Peacemakers 721 Shrader St., San Francisco, CA 94117, to support the work of international non-violent peacemaking teams.

MARY MARIS WARREN. Born October 17, 1914, to Frank Maris and Anna Pickering. Died March 19, 1995, in Tucson, Arizona. Raised in Landsdowne, Pennsylvania, where the Maris family had ancestral roots dating back to the 1600's.

Mary attended George School and Swarthmore College, graduating with a major in French. After college, Mary spent a year in France teaching English. She returned to Philadelphia where she worked for the AFSC for several years. From 1944-1946 she worked at the southwest regional office of the AFSC, where she assisted at a rural health clinic work camp in southern Mexico.

In 1946 she met Roscoe Lynd Warren on a "blind date" and married him in 1947. Making their home in Whittier, California, they raised a family of four children, Rebecca Maris, Peter Lynd, David Maris, and Emily Pickering. The Warren family were among the founders of Whitleaf Friends Meeting, and the Warren children were all raised as members of the meeting.

As her family was growing, Mary remained active with the AFSC, serving as a long-term member of the Indian Committee and the Executive Committee. She and Lynd also contributed to a project to construct a school for the Seri Indians at Desemboque, Sonora. Favorite family activities included camping trips throughout the Southwest to visit AFSC project sites.

After the children were grown, Mary and Lynd had the opportunity to travel more widely and fulfill a life-long interest in exploring other cultures. During the 1980's they traveled throughout Europe, including a three-month odyssey through Eastern Europe, the Middle East, Russia, India, China, and Morocco.

Two major interests that shaped Mary's life and influenced those around her were a commitment to Quaker values and a love of nature. She is missed by family and friends.

MILDRED LUDWIG died peacefully in her home on Waldron Island, Washington, on March 22, 1996. Despite blindness and the ravages of Alzheimer's disease, she maintained a serene composure through the concluding period of her life.

Mildred's parents, Eugene and Irene Holston, moved to Spokane from Winnipeg, where Mildred was born on March 6, 1910.

Mildred attended Cheney Normal School, obtained her teaching certificate and began her teaching career at the age of 19.

Her marriage to Horace Campbell resulted in the birth of her sons, David and Dorn, whom she loved and enjoyed throughout her life. Mildred found her spiritual home and was a member of the University Friends Meeting for almost forty years. After her marriage broke up, she went to teach in a one-room school house on Waldron Island.

In 1956 she and Chuck Ludwig were married under the care of University Friends Meeting in Seattle, a union which thrived for almost forty years. She had a profoundly ennobling influence on her husband, sons, stepchildren Stephen and Meredith Ludwig, and many others. She continued her teaching career in Seattle and then in Bellingham. The family maintained close connections with Friends, most of the time through small worship groups in Bellingham and on Waldron Island.

Mildred was a scholar and an honor student in both Cheney and the University. Her avid studies in the psychology of Carl Jung resulted in her promotion of many study groups in Jungian thought.

The evening of her death, Island friends gathered in her home in silence to remember her life. Outside, the comet Hyakutaki blazed, as if to welcome her spirit. Her body was buried in the Waldron cemetery to remain part of the island which she loved so much.

Calendar

NOVEMBER 1996

- 15-17 A Conference on Quaker Mysticism, with Elaine Waddle and Jean Roberts. Quaker Center, Ben Lomond, CA.
- 16-17 Southern California Quarterly Meeting, Orange Grove Meetinghouse, Pasadena, CA.

DECEMBER 1996

- 6-8 AFSC/SCQM Youth Service Project. "Friends Outside." Helping families of prison inmates. First Friends Church, Whittier CA.
- 27- 1/1/97 The Year End Report, with Elisabeth Dearborn and Richard Brady. Quaker Center. Ben Lomond, CA.

JANUARY 1997

- 18 College Park Quarterly Meeting.
- 30-2/2 Sacred Chant: Isabella Bates. Quaker Center, Ben Lomond, CA.

FEBRUARY 1997.

- 14-16 Mid-Winter Fellowship, Southern California Quarterly Meeting. Presbyterian Conference Center, Pacific Palisades, CA.
- 14-17 Religion and Psychology: Oceans of Light, Oceans of Darkness with Steve Smith. Quaker Center, Ben Lomond, CA.

Announcements

GEORGE FOX UNIVERSITY.

George Fox College in Newberg, Oregon, and Western Evangelical Seminary, Portland, Oregon, plan to merge no later than July 1, 1997, to become George Fox University.

QUAKER MYSTICISM.

The Elizabeth Ann Bogart Memorial Fund grants up to \$500 to individuals involved in the study and practice of Quaker mysticism. For information, contact Carolyn N. Terrell, 46 B Brainerd St, Mt. Holly, NJ 08060.

Pendle Hill Scholarships

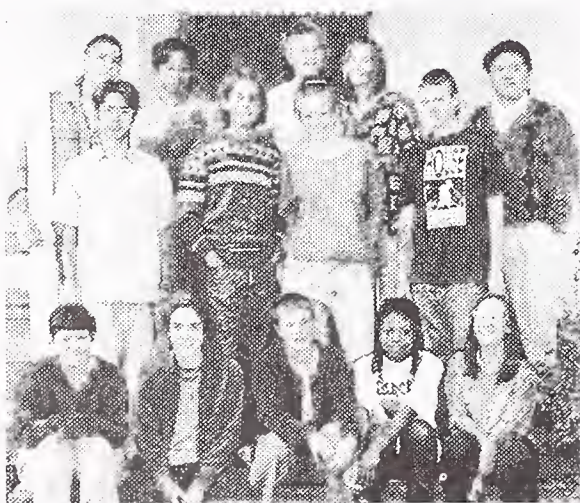
Pendle Hill is requesting applications for 1997-1998 scholarships. The Henry J. Cadbury Scholarship is awarded to a Quaker scholar with serious interest in Quaker faith, practice, or history, to work on a research project benefiting the larger Religious Society of Friends. Covers tuition, room and board in the Resident Program at Pendle Hill for one academic year. Other scholarships are available for people working in education or peace, or showing leadership in the Religious Society of Friends. Pendle Hill is a Quaker center for study and contemplation established in 1930 as an experiment in community and education of the whole person. For details and application, please contact Liz Kamphausen, Pendle Hill Admissions, 338 Plush Mill Road, Wallingford, PA 19086-6099; (610) 566-4507 ext 126, fax (610) 566-3679. Applications are due by March 15, 1997.

Regional Meetings Friends World Committee for Consultation will hold Regional Meetings to discuss questions on the 1997 Consultation on "Identity, Authority, and Community." The Meetings will be held: November 16, 1996 Eugene Friends Church November 23, 1996 Friends Memorial Church, Seattle All meetings will be held from 10:00 a.m. to 4:00 p.m. A \$7.00 charge covers a box lunch. RSVP for lunch count to Anna Baker, PO Box 4157, Salem, OR 97302, (503) 371-3548, e-mail 75263.454@compuserve.com.



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FWCC POSITION OPEN

The Friends World Committee for Consultation seeks a Friend for appointment as Executive Secretary for the Section of the Americas beginning March 1998.

The Section of the Americas administers a portion of FWCC's worldwide work of developing communication and cooperation among Friends of varying backgrounds and traditions. The Section's Executive Secretary employs and supervises staff in the Philadelphia, Pennsylvania, office and elsewhere in the Americas to assist Friends in their worship and work together. The position requires close coordination with FWCC offices and Sections around the world and considerable travel. Applicants should have deep experience of the life of their own yearly meeting and an active awareness of Quaker faith and practice among other groups.

A full job description and application form can be obtained from:

FWCC Section of the Americas
1506 Race Street
Philadelphia, PA 19102
Phone: (215) 241-7250
Fax: (215) 241-7285

Deadline: January 31, 1997.
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Vital Statistics

MARRIAGES

- **Kathy Rayburn and Allen Raichelle**, under the care of Santa Barbara Meeting, June 1, 1996.
- **Joy Belle Conrad-Rice and Graeme Hope**, under the care of Vernon (British Columbia) Meeting, August 11, 1996. Joy Belle is a member of University Meeting.
- **Rebecca Rix and Eric Anderson**, Multnomah Meeting, August 18, 1996.
- **Karinna Perry and Mark French**, under the care of Multnomah Meeting, August 24, 1996.

DEATHS

- **Barbara Doscher**, June 26, 1996, Mountain View Meeting.
- **Thomas Walfrid Nelson**, August 30, 1996, Olympia Meeting.

NEW MEMBERS

- **Herb Fajors**, Berkeley.
- **Clare Millikan** (transfer from Berkeley Meeting), Redwood Forest.
- **Carol Chatfield**, Palo Alto.
- **Richard Palcanis**, Reno.
- **Jim Fletcher**, Boulder.
- **Manuel Marks**, Strawberry Creek.
- **Evelyn Boyd**, University (Agate Passage Worship Group).
- **Mary Thorndike**, Missoula.
- **Robin Elizabeth Rice Mohr**, San Francisco.
- **Christopher Mohr**, San Francisco.
- **Dawn Moore**, San Francisco.
- **Roberta Curry**, Phoenix.
- **Joanna Reese** (transfer from Abington Meeting), Eugene.
- **Lou Enge**, Eugene.
- **Sherry Dodson**, Sandpoint.
- **Charlie Bass** (transfer from Redwood Forest), Mendocino.
- **Margaret Graham** (transfer from Redwood Forest), Mendocino.
- **Ethel Haller** (transfer from Redwood Forest), Mendocino.
- **Jack Haller** (transfer from Redwood Forest), Mendocino.
- **Michael Matthay** (transfer from Redwood Forest), Mendocino.
- **Cathie Mellon** (transfer from Redwood Forest), Mendocino.
- **Hanneliesel Reeves** (transfer from Redwood Forest), Mendocino.

UPCOMING ISSUES:

- +“Mysticism Among Friends.”
- +“Friends and Prison Concerns.”
- +“Quaker Service Today.”
- +And Much More!

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Happy Trails to Nancy and Wayne Yarnall!

For the past five years, Wayne and Nancy have labored lovingly together on behalf of *Friends Bulletin*. Wayne freely contributed his talents as business manager, technical advisor, and computer wizard. Nancy used her personal and editorial skills to transform *Friends Bulletin* into a first-rate magazine reflecting the diverse interests and concerns of Friends in the West. Their impact on the lives of Friends will not be forgotten. As they embark on the next step of their spiritual adventure together—trekking through the West in their motor-home—let us hold them in the Light!

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